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ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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From the Calcutta Christian Observer, of November 1835.

[Forwarded to the Editor of the Vermont Telegraph.]

MISSIONARY PROSPECTS IN BARMAH.

Concluded.

I will now give a sketch of what has been done, notwithstanding these obstacles, in introducing the religion of Christ.

The American Mission to Barmah, was commenced at Rangoon, by the Rev. Dr. Judson, in 1813. A few converts had been baptized by him previous to the war between the English and Barmese, which for a time blasted their prospects. Messrs. Judson and Price were thrown into prison at Ava, from which, after enduring almost incredible sufferings, they were finally liberated on the restoration of peace.

Since the war, the Tenasserim provinces have been the principal field of labor. Here the popular language is Barmese, but a large proportion of the people being Talains, or Peguans, many of them still retain their own language, which has been a great hindrance to missionary operations among them. Lately, however, several of the missionaries have made the Talain language an object of study, and most of the New Testament, and several tracts, have already been translated into that dialect. At Molamyaing, the largest town in the British provinces; there has been gathered a church of about 100 members, composed entirely of native converts. These regularly attend the worship and ordinances of the church, and exhibit the fruits of piety, to as great a degree as can be expected from a class of people just emerged from idolatry. Many of the converts have been employed as missionary assistants, and they have proved faithful laborers in the work. A large proportion of the conversions, which have taken place at the various stations, have been the result of native preaching.

The whole number of baptisms of Barmese and Karens, at all the stations, since the establishment of the Mission, is not far from 600. Nearly 200 have also been united to the European church connected with the Mission. The labors of Mr. Judson for the two last years, have been chiefly devoted to the translation of the Bible, which is now completed, in the classical style of the Barmese, and nearly all printed. Four printing presses are employed at this station, and the tracts and scriptures have hitherto been distributed nearly as fast as they could be issued from the press.

Schools have been established to some extent, but so few have been the number of missionaries, until very lately, and so frequent their removal from one location to another, that the schools have often been given up soon after their establishment. The mission, however, having recently been largely re-inforced—the number of missionary families in Barmah now amounting to eleven—this important branch of labor is receiving more attention. Besides the common schools for instruction in Barmese, a school of a higher order has been recently established at Molamyaing, where English forms an important branch of instruction.

In Barmah proper, our missions have ever been in a very unsettled state. At Bangoon a native church has long been established, to which about 50 members have been admitted, but they are now scattered by the recent persecutions.

The mission was resumed at Ava about three years ago, by the Rev. Mr. Kincaid, who after a scene of unexampled opposition, has succeeded in gathering a church of 15 or 20 members, among whom are several very influential and respectable people. At times there has appeared to be a spirit of anxious inquiry through the whole city, but it has been checked by the interference of the rulers. Repeatedly has Mr. Kincaid been peremptorily ordered by the High Court to leave the country, but hitherto an over-ruling Providence has enabled him to maintain his footing, and crowned his labors with success.

One of the most encouraging departments of missionary labor in Barmah, is the tract distribution. The people generally, when moved by the rulers or priests, manifest a great desire to obtain tracts.—General distributions among all the towns and villages on the Irrawaddy have been made three or four times within a few years. From 8, to 10 or 12,000, tracts were given away each time. Although we cannot suppose that all who receive

these tracts are influenced by a sincere desire to become acquainted with the religion, yet it is manifest that the general distribution of them must have an important influence. Several conversions, it is confidently believed, have taken place, where the only instrumentality was a tract or portion of scripture. But where real conversion does not immediately follow, still the truth presented must have a strong effect on many minds, weakening the hold upon Buddhism, and thus preparing the way for missionaries to enter hereafter, and follow up the impressions that have been made.

Before I close, I wish to advert for a moment to that very interesting race, the Karens. These are an entirely distinct people from the Barmese, of different origin, religion, customs, dress, and language. They are scattered all over the southern part of the Barmese territories, living, for the most part, in the mountainous regions, at a distance from the rivers and populous districts. They are less civilized than the Barmese, but are said to be much more frank and honest-hearted. The missionaries have found in them generally a surprising readiness to hear and embrace the truth. The first efforts among them were made by the late Mr. Boardman, at Tavoy, whose labors were crowned with the most unexampled success. Since the death of Mr. Boardman, the number of converts has been yearly increasing, and Mr. Mason has now collected a colony of them at a place near the head waters of the Tenasserim river, to which he has given the name of Metamyo, City of Love. Here they may have a permanent residence, and apply themselves to agriculture and the useful arts, by which means those obstacles to Christianity, which result from their present wandering, uncivilized state, will in a great measure be removed.

Considerable good has also been effected among the Karens on the Salween, above Malamyaing. A small church has been gathered, and several schools established.

In Barmah proper, also, the interest among the Karens, where native preachers have been laboring, has been truly astonishing. Not unfrequently have the missionaries at Rangoon been visited by as many as 10 or 15 candidates for baptism, at the same time, from the western jungles. But, as I have already stated, the late persecutions have given a great check to our missionary operations in that quarter.

The origin of the Karens is an interesting object of inquiry, although, in the present state of our knowledge, it probably cannot be ascertained with certainty.—They evidently are tribes of wanderers, that have come down from the north, as all their old legends testify. They had no written language, till recently one has been introduced among them by the Rev. Mr. Wade. All their known history consists in traditions, handed down in song from father to son. Many of these traditions are very striking. Among them is a clear account of the creation of our two first parents; their fall, in consequence of having, through the instigation of the devil, eaten of the forbidden fruit, and many other facts, which exactly accord with the accounts of Holy Writ. No certain traces of any knowledge of Christ have yet been discovered among them, which seems to preclude the idea that these traditions were obtained from any missionaries or other travellers since the time of Christ, and we are therefore carried back to the supposition that they are of Jewish origin. Mr. Mason supposes them to be remnants of the Ten Tribes. Their poetry is certainly extremely similar to that of the Hebrews. Their songs contain the severest denunciations against idolatry, and the commandments of their God Yuhwa, (a name very similar to the Jewish Jehovah,) are perfectly accordant with the precepts of the Bible. Whether, however, it shall eventually be found that they are of Jewish descent or not, it is evident that these ancient traditions must do much towards preparing them for the reception of that revelation, which has for its foundation the sublime truth, that there is a God, who created the heavens and the earth.

Viewing the successes which have attended the Barmah mission, in its various departments, and considering also the very few laborers (until quite recently) that have been employed in that field, the friends of the cause have reason for encouragement. We may with the greatest confidence consider this as the beginning of a work that shall ultimately bring the whole Barmese, Talain, and Karen races to join in the song,

"Worthy is the Lamb."

We may look forward with a triumphant certainty, to the speedily approaching period, when the splendid fabric of Buddhism, with all the gorgeous array of its golden Myenmos and superincumbent heavens, of its Brahmas, Nats, and demons, shall, like the gods of Greece and Rome, be read only in school-books as a fable; when instead of a degrading, and deluding, and conscience-searing superstition, the holy, heart-searching, purifying, and ennobling religion of Jesus Christ shall shed its hallowed influence through every class and portion of society, and a generation of civilized, enlightened, and elevated Christians shall rise up to the glory and praise of our Redeeming Lord.

NEW YORK STATE TEMPERANCE MEETING.

[We resume the debate in the State Convention, on Mr. Welch's first resolution, in favor of the Old Pledge, and Gerrit Smith's substitute, recommending exclusively the New Pledge, of TOTAL ABSTINENCE FROM ALL THAT CAN INTOXICATE. The two resolutions were published last week, and are not needful to be reprinted here.]—N. Y. Evangelist.

Mr. Nott said he was not prepared to enter into any debate on this subject. He had not intended to say a word. But, says he, I feel a solemn conviction that this cause has arrived at a crisis in its history, where one false step may throw it far back, and I am therefore unwilling Mr. Smith's resolution should pass *sub silentio*. I believe the ground of Mr. Smith is correct. His heart is not more fully in it than mine. It must go. But I really want to bring along with me many Christian friends who are not yet prepared to adopt that resolution, and who I fear will be driven entirely and permanently off from us, if it is passed in its present form. It seems to me there is a ground broad enough for us to stand and act together. His eye is fixed on the half million drunkards in our land—an interesting and affecting object indeed, but they are not the whole community. If by a misstep we do any thing to prejudice these five hundred thousand, how shall we answer for that at the judgment seat? But on the other hand, if by a little indiscretion we drive off millions who are not drunkards, and cut ourselves off from access to the mass of the people, and permit them to go on blinded when by a different course we might have enlightened and saved, that would not be right. Now I ask the friends of the substitute whether they will not concede a little to those who have not yet reached the same degree of light that they have? I would have them keep up the light forward of the camp, but not too far forward, lest they should lose those who are struggling behind. You should go before public opinion, but not so far before it as to lose your hold upon public opinion. There is a mighty mass of intellect and wealth and moral influence that stands on the middle ground. These, if driven back, may go over to the enemy, and they will be a host against us. If we can weaken the opposition, and carry along with us these true friends of mankind, is it not worth while to do something for such an object? I would arrest nothing, I would take back nothing, I would have all go forward with increasing energy, but I want to bring my friends with me. There are many of those in the rear, whom I love. Shall I leave them to fall back and perish? It seems to me to be of as much consequence to save them as to save the poor degraded drunkard picked from the gutter. Do not let us take such a course as will infallibly do a great deal of evil, without any corresponding advantage.

Mr. Culver expressed himself as happy to see the kind feelings of the brethren who introduced and advocated the original resolution. Nothing has been said to weaken the strength of kindness in our hearts. But I find a difficulty in this discussion. It is alluded to by Mr. Nott. I find myself unpleasantly situated, because I do not know what it is that our friends want us to concede. There is a vagueness in the requests made, that embarrasses me. The gentlemen who have risen to explain the matter seem to think they are aiming at the same thing that we are. They agree that the highest ground is good and defensible. What, then, does my friend Mr. Nott mean, when he says, "Don't go out of sight of those who are hanging behind?" One time it seems that we are going to rend all ties by going so far ahead; and then the next breath, we are all agreed and on the right ground, and going on just right. I do not know as I am right, but it seems to me they want to say, the difficulty is with the PLEDGE of total abstinence. They are willing the society should recommend total abstinence, if we will say nothing about the pledge of total abstinence. If this is not the real object, I do not see whence the necessity our brethren find themselves under of talking both ways.—One time they say we are going right, and this principle must prevail, and it is indispensable to the cause, and then they call for union, and urge us to come back to first principles, and to make concessions, and so on. If the gentlemen would be kind enough to tell us what we have done that is too fast, it would relieve my mind greatly. But they leave us here in all this uncertainty and I am embarrassed.—I would gladly sacrifice all personal feeling, all legislation for my own opinion, at the feet of the brethren, in a moment, if they would only let us know what is wanted, and would satisfy me that it will not hurt the cause.

Is it in recommending the *temperat* pledge that the society has committed an offence, for which the wealthy and the wise and the good are represented as going back? If that is the point, sir, I cannot concede it. That temperat pledge is just what we want, and we cannot give it up.

It is said we do not need any new pledge, for the gospel will take care of the wine question, people will give it up on the score of self-denial. But, sir, have we not gone on the principle of self-denial, from the first? If Christian love without a pledge will answer, in the case of wine, it will answer just as well in the case of ardent spirit. There is no difference.—Shall we then abandon the temperance pledge? God forbid. Gentlemen do not seem to be aware of the importance of the pledge in its practical operation. I will mention a case. There was a poor degraded drunkard came to me drunk, and said he wanted to sign the temperance pledge. I thought it idle for him to sign, and I put him off, but he insisted on signing, and finally I took out an old letter from my pocket, and let him make his mark under it. He supposed he had signed the temperance pledge, and for five months he abstained from every species of intoxicating drink. But I confess I was imprudent enough to mention the circumstance in such a way that it came to his ears that what he signed was nothing but an old letter, and in two days he was drunk again.

[Mr. Nott wished to explain. He said, "All we want is to allow the old pledge to stand without censure. We wish the new pledge too."] Mr. Culver. I am thankful for that explanation, it comes more to the point than any thing that has been said yet. Now, my objection is, that the resolution transcends the desires of the committee as explained by themselves. All that is desired is, that we would not reproach the old pledge. To that I am ready to answer, as did the apostle in another case, "Do we then make void the law? Yea, we establish the law." Are they afraid we shall reproach the old pledge? I say we establish the old pledge. We say it is good, but it is not enough. Suppose the church of which my friend is pastor were attached to the old covenant, and they were grieved with their brethren around for abandoning the ancient system. They say it is against the practice of the apostles and disparaging the prophets and overturning Moses, and all the Judaizing teachers are seriously grieved, and they come to us and ask us to pass a resolution, for the sake of conciliation, that we will adhere to the old covenant. We object, and my friend says, O, you ought not to object to this, we only want you should not reproach the prophets nor despise Moses. Why, I say, if that is all you want, how easy it is to say so; but the resolution you urge and insist on goes a great deal farther. It says we adhere to the old covenant, when it is as plain as words can make it, that adhering to the old covenant is rejecting the new.

Sir, if you want an eulogy on the old pledge, let its friends stand up here and do their best, and I will agree to it. I have labored under the old pledge, I will venture to say, as much as any of them. I am willing to concede all they ask as to the benefits of the old pledge. Our brethren cannot break from us on this ground. But when they propose to make us agree to adhere to the old pledge, in the face of the world it is a rejection of the new.—Moses and the prophets counted it their highest honor to lay all their influence at the feet of Jesus Christ. And therefore Moses is not injured by giving honor to Jesus Christ. Where, then, have we hurt our friends? Who has cast reproach on the old pledge? No one.

Suppose fifteen or twenty families should move to the west and form a settlement, and they throw around their dwellings a brush fence, to keep their cattle from straying far into the woods, as well as to keep off the wild beasts that might do injury.—The brush fence does very well for a time; it is true, now and then a lamb or a calf is taken, and sometimes a cow or a sheep strays into the forest and is lost, but still the old fence does good. At length, as they increase in ability, they put up a high and substantial wall, that will keep out all the wolves and keep in all the cattle. But then, there are some who from prejudice or other reasons want to have their cattle run in the woods a little, they think something is gained by it, and they complain of ultraism and overbearing in those who put up the new wall, and especially that they are casting reproach on the brush fence. No, they say, we do not reproach the old fence, it did very well in its day, but we lost some of our cattle, you know, and it was weak, and now we are able to have a good high wall, we don't need the brush fence, so come with us and help us build. "No," say the others, "we will not go, we will have nothing to do with it without you pass a resolution to adhere to the brush fence." They reply, we are willing to award all the commendation to the brush fence that you can ask; we helped build it, and we have enjoyed the benefits of it, for years, but we don't want to keep it up any longer, because we have got a better one, and the expense of keeping it up exceeds the profit. If you like it to stand, we will not take it down nor burn it, but you must mend it.

Sir, the whole community has felt keenly, when so many lambs of the flock have been taken from our fold, while our old defence was relied on. How often have we taken our neighbor by the hand, and tried to reform him, and brought him to sign the old pledge, and he has fallen a prey to the prowling wolves. And, sir, it seems to me that with all the good feeling exhibited here, we ought not to adopt this resolution. I do not know why any

body should want it adopted, unless there are some prowling wolves lurking around our settlement, who dislike the new wall, and some among us, in the abundance of their charity, are willing to gratify them. Mr. President, I think I can see where the trouble lies. There is a want in us all, I find it too sadly in myself, a want of moral courage to face iniquity in high places. In the village where I reside, a pleasant place, but formerly filled with darkness on this subject, I have the pastoral care of a large church, composed generally of wealthy farmers. They used to make a good deal of cider, and I had a great labor to get them on the ground where we now are, almost without exception, of total abstinence from intoxicating drinks. I came to the conclusion myself, that making, or selling, or drinking intoxicating liquors, is an immorality that ought not to be tolerated in the church.

When I first brought forward the doctrine there was a great fluttering, and many were opposed. The treasurer used to receive a line from one and from another, "strike off my name from the agreement to support the minister, I cannot support that man." But, sir, the church did not say I had gone too far, and ought to consider the circumstances in which I was placed. They said, "let us hear him." A lecture was appointed, at which I endeavored to maintain the truth, with such arguments as I could. I approached the wealthy and influential, and even those who were interested in the manufacture and sale of intoxicating drink, and God gave us access to them, and succeeded our efforts.

It is asked, "are you going to abandon the cities to the destroyer?" No, sir, we won't leave the cities; we mean to save the cities; we know well the necessity of securing the cities, if we mean to accomplish our work. They are the centres of influence. The apostles fixed upon the cities as the centres of all their operations, and we mean to do the same. We mean to imitate the apostles. How did they manage to secure the cities? Let us take an example.

I love to fix my eye on Ephesus. There stands the great apostle, not avoiding excitement, not temporizing or seeking to conciliate the guilty, not shrinking from the responsibility, but boldly jeopardizing all for the truth. The services of the idol temples and the business of the craftsmen who were enriched by idolatry, were assailed, boldly and with success. The fears of our brethren are more than the reality. We carry this doctrine every where.—Truth is omnipotent. She can meet the storms of a flowing world, and when the thunder is over, there she stands, smiling and invincible. I can conceive the cause of the state of things in this city.—The city pastor goes to the poor and he thunders away against drunkenness, and against their whiskey, and they feel it.—He goes to the rich, and he speaks to them softly and at a distance; and when they offer him a glass of wine, he just says, "I don't drink wine very often, but at weddings and such occasions I think there is no harm in doing as my Savior did, and I take a little." O, sir, it takes but a little to compromise with the world, and break down that stern and holy influence which the ministry ought to possess.

Our brethren say much about the necessity of kindness. Sir, I agree to all that. I feel kindness for the man that makes drunkards, and I can pray for him, with perfect kindness, but I will tell him fearlessly, whether he is a member of the church or not, "Sir, you are destroying the work of God, you are doing wrong, you must repent." Let brethren go to the rich in this way, and not say, "The Lord pardon thy servant in this thing.—When I go to my city friends, and they want to worship Bacchus, and I bow down and let them lean on me, the Lord pardon thy servant." No, sir, that is no place for a minister. Let there be no bowing down in the house of Rimmon. Go to that rich man and say, sir, I wish to talk with you. I have been to yonder poor man, whom you know, that is destroying himself with drink, and I begged him to put his name to the temperance pledge.—"Have you asked Mr. So-and-so?" said he. No. "Well, why not?" O, said I, he drinks nothing only a little wine.—I saw Satan rise in triumph, and I tell you that when God makes inquisition for the blood of that poor man, his blood will be found in the skirts of those who sip a little wine.

Why, then, should we pass that resolution? You say it is nothing, next to nothing. Sir, do you think the beer-venders on the corners of your streets would not be quick to understand that resolution? Pass that resolution, and a shout of triumph would go up from every grog-shop in Albany, and all the cider-topers and the wine bibbers and the beer guzzlers in the land would rejoice.

There is one bearing of the resolution already passed that pains me. [See Res. 2.] There is an error in it. I observed it at the time, but I hoped it would be amended, or that the sentiment would be brought out distinctly and strongly in another. It avoids saying to our respectable wine drinkers, anything about the bearing of the pledge on their own personal security. Every thing that has come from our committee savors of an unwillingness to tell the great, and wise, and rich, "we are afraid YOU will be drunk-

ards if you drink wine." I once heard a remark of Mr. Fine, of Ogdensburg, a most temperate and sterling man, at a temperance meeting in that county. He said, "Some sign the pledge for the sake of example, but I have another motive, I am willing to throw up barrier upon barrier to keep myself from being a drunkard.—I do not mean to be a drunkard, I never was intoxicated in my life, but it would be weakness in me to think more highly of myself than of other and better men, once as little likely to become drunkards as myself, but now ruined, and ruined by first taking a little.

Now, I cannot consent to say to respectable wine drinkers, "We regard you as safe, we would be glad for you to give it up for the benefit of your example, but that is all." The farmers say that cider is safe. But I could point you to the young man that is a drunkard, who caught his drunkenness at his father's cider barrel, and the father a church member too. And ten years hence I have no doubt there will be many drunken men, yes, and women too, in Albany, who caught it at their father's wine table, while that father was inveighing against the ultraism of those who would enforce the tectotal pledge.

Why, then, should we be so anxious to commend the old pledge. It can do no further good. If our praises were true, the only object of expressing them would be to please those who choose to go no further than to abandon ardent spirits.—But the commendation is not true, and it is dangerous, and I cannot sacrifice so much to the mere personal gratification of the admirers of the old pledge. No, sir, we have done with the old pledge, let it rest in its honors.

Mr. Nott said, In discussion, all the arguments are lost that do not exactly reach the object in view. I go as far as that gentleman in regard to the new pledge. I do not want this resolution on my own account, I have got a rampart of mason work round my own habitation. But there are localities which are unable, as yet, to build a wall of mason work, and I want you should just allow their brush fence to be spoken of respectfully, where no other can now be built, and I hope the time will come when they too will be ready to build the substantial wall, and then they will think as little of the brush fence as we do.

Beriah Green, President of Oneida Institute said, we hear much eloquence on the value of Union, in promoting the object to which we are devoted. I hold too, that union is strength. But it is conceded on all hands, that union in itself has no value; it derives all its worth from the objects for which it is established and maintained. If in any cause we would establish a union on permanent grounds, we must look well to the basis. There is no solid basis on which your union can rest, which will not bear the searching light of truth. What is the object of the Temperance reformation, the only object that can give value to union in the cause?—You say it is to discourage and prevent intoxication. Here is an overwhelming evil, which has been felt so long and so widely, that its cause has at length been sought for with great earnestness and entire success. What is the cause that produced intoxication? It is agreed by all, that it is alcohol, and it makes no material difference in what form alcohol is received. It is also agreed on all hands, that alcohol is naturally and necessarily injurious to the constitution of men. Whatever may be the wastes to which human nature is subject, they can never be supplied by alcohol, to any extent whatever, but it is in all cases necessarily and notoriously injurious. It is admitted, that when we find out the will of God, in whatever way it is made known to us, we are bound to obey it, and that to refuse to obey is sin, is wickedness. When I perceive what is the law of my being, what is necessary to sustain my nature in its highest possible excellence, I have found the will of God, and whatever violates that law is sin. It is sin to adopt any course of conduct, or to maintain any doctrine that is manifestly injurious to my fellow men. It is also admitted on all hands, that the new pledge is calculated to have a happy bearing on the whole nation.

What is the foe with which we have to contend? Alcohol. This is the foe, and the only foe. It is not brandy, or wine, or whiskey, as such, but alcohol, the common element of them all. The war is against alcohol, every where and in every form that it is submitted to man as a beverage. Now if our union is of any value, its value must be found in its having this for its basis, and this for its object, that it is a union against alcohol. It is alcohol that has done all the mischief, and if we are united for any good and valuable purpose, our union must be such as will look to the destruction of this common foe.

What is the value and design of the pledge? It is to give, in a comprehensive and impressive form, a summary of our principles, a brief of the conclusions to which we have been carried. We have gathered facts, and summed them up, and drawn conclusions from them, respecting our own duty and safety, and the duty and safety of others, and now we throw the whole into this comprehensive form before the community, as the result of the facts we have discovered, for the purpose of making a more powerful impression upon the public mind. Our object is to throw a

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Why, then, should we be so anxious to commend the old pledge. It can do no further good. If our praises were true, the only object of expressing them would be to please those who choose to go no further than to abandon ardent spirits.—But the commendation is not true, and it is dangerous, and I cannot sacrifice so much to the mere personal gratification of the admirers of the old pledge. No, sir, we have done with the old pledge, let it rest in its honors.

Mr. Nott said, In discussion, all the arguments are lost that do not exactly reach the object in view. I go as far as that gentleman in regard to the new pledge. I do not want this resolution on my own account, I have got a rampart of mason work round my own habitation. But there are localities which are unable, as yet, to build a wall of mason work, and I want you should just allow their brush fence to be spoken of respectfully, where no other can now be built, and I hope the time will come when they too will be ready to build the substantial wall, and then they will think as little of the brush fence as we do.

Beriah Green, President of Oneida Institute said, we hear much eloquence on the value of Union, in promoting the object to which we are devoted. I hold too, that union is strength. But it is conceded on all hands, that union in itself has no value; it derives all its worth from the objects for which it is established and maintained. If in any cause we would establish a union on permanent grounds, we must look well to the basis. There is no solid basis on which your union can rest, which will not bear the searching light of truth. What is the object of the Temperance reformation, the only object that can give value to union in the cause?—You say it is to discourage and prevent intoxication. Here is an overwhelming evil, which has been felt so long and so widely, that its cause has at length been sought for with great earnestness and entire success. What is the cause that produced intoxication? It is agreed by all, that it is alcohol, and it makes no material difference in what form alcohol is received. It is also agreed on all hands, that alcohol is naturally and necessarily injurious to the constitution of men. Whatever may be the wastes to which human nature is subject, they can never be supplied by alcohol, to any extent whatever, but it is in all cases necessarily and notoriously injurious. It is admitted, that when we find out the will of God, in whatever way it is made known to us, we are bound to obey it, and that to refuse to obey is sin, is wickedness. When I perceive what is the law of my being, what is necessary to sustain my nature in its highest possible excellence, I have found the will of God, and whatever violates that law is sin. It is sin to adopt any course of conduct, or to maintain any doctrine that is manifestly injurious to my fellow men. It is also admitted on all hands, that the new pledge is calculated to have a happy bearing on the whole nation.

What is the foe with which we have to contend? Alcohol. This is the foe, and the only foe. It is not brandy, or wine, or whiskey, as such, but alcohol, the common element of them all. The war is against alcohol, every where and in every form that it is submitted to man as a beverage. Now if our union is of any value, its value must be found in its having this for its basis, and this for its object, that it is a union against alcohol. It is alcohol that has done all the mischief, and if we are united for any good and valuable purpose, our union must be such as will look to the destruction of this common foe.

What is the value and design of the pledge? It is to give, in a comprehensive and impressive form, a summary of our principles, a brief of the conclusions to which we have been carried. We have gathered facts, and summed them up, and drawn conclusions from them, respecting our own duty and safety, and the duty and safety of others, and now we throw the whole into this comprehensive form before the community, as the result of the facts we have discovered, for the purpose of making a more powerful impression upon the public mind. Our object is to throw a